THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—ACTS 13: 40-41.

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GREETING TO THE WORLD FROM LORENZO SNOW,

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, SALT LAKE CITY.

A NEW century dawns upon the world to-day. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible in a hundred days to make even a brief summary of the notable events, the marvelous developments, the grand achievements and the beneficial inventions and discoveries which mark the progress of the ten decades now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty and light. Happy are we to have lived amidst its wonders and shared in the riches of its treasures of intelligence.

The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. The barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations, and gaze upon the scene on which the early rays of the rising Millennial day gild the morn of the twentieth century! The power is in your hands to pave the way for the coming of the King of Kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from

the necks of the people; arbitrate your disputes; meet in royal congress and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and posterity shall sing your praises, while the Eternal One shall place you on high among the mighty.

Ye toiling millions, who in the sweat of your faces earn your daily bread, look up and greet the power from above which shall lift you from bondage! The day of your redemption draweth nigh. Cease to waste your wages in that which helps to keep you in want. Regard not wealth as your enemy and your employers as your oppressors. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by lawful means, and desist from violence and destruction. Anarchism and lawlessness are your deadly foes. Dissipation and vice are chains that bind you to slavery. Freedom is coming for you, its light approaches as the century dawns.

Men and women of wealth, use your riches to give employment to the laborer! Take the idle from the crowded centers of population and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses and embark in enterprises that will give work to the unemployed, and relieve the wretchedness that leads to the vice and crime which curse your great cities, and that poison the moral atmosphere around you. Make others happy, and you will be happy yourselves.

As a servant of God I bear witness to the revelation of His will in the nineteenth century. It came by His own voice from the heavens, by the personal manifestation of His Son, and by the ministration of holy angels. He commands all people everywhere to repent, to turn from their evil ways and unrighteous desires, to be baptized for the remission of their sins, that they may receive the Holy Ghost and come into communion with Him. He has commenced the work of redemption spoken of by all the holy prophets, sages and seers of all the ages and all the races of mankind. He will assuredly accomplish His work, and the twentieth century will mark its advancement towards the great consummation. Every unfoldment of the nineteenth century in science, in art, in mechanism, in music, in literature, in poetic fancy, in philosophical thought, was prompted by His Spirit, which before long will be poured out upon all flesh that will receive it. He is the Father of us all, and He desires to save and exalt us all.

In the eighty-seventh year of my age on earth, I feel full of earnest desire for the benefit of humanity. I wish all a Happy New Year. I hope and look for grand events to occur in the twentieth century. At its auspicious dawn I lift my hands and invoke the blessing of heaven upon the inhabitants of the earth. May the sunshine from above smile upon you. May the treasures of the ground and the fruits of the soil be brought forth freely for your good. May the light of truth chase darkness from your souls. May righteousness increase and iniquity diminish as the years of the century roll on. May justice triumph and corruption be stamped

out. And may virtue, chastity and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the "Mormons" in the mountains of Utah, go forth to the whole world, and let all people know that our wish and our mission are for the blessing and salvation of the entire human race. May the twentieth century prove the happiest, as it will be the grandest, of all the ages of time, and may God be glorified in the victory that is coming over sin, sorrow, misery and death. Peace be unto you all!

SPECIAL NEW CENTURY SERVICES.

THE new century was ushered in, as far as Salt Lake is concerned, with all the solemnity and impressive ceremony that so notable an event in the history of the world deserved.

The Church of Jesus Christ of Latter-day Saints, through its leader, President Lorenzo Snow, had decided on ushering in the day, January 1st, 1901, by special services at the Tabernacle, and by 11 o'clock the great building, which has been the scene of so many historic gatherings in the past, opened its doors for another occasion of deep and impressive import.

There was an immense turnout of people. Despite the very cold weather crowds came from all parts of the city, and soon after the hour for commencing the entire lower floor was compactly filled, and the authorities' stand and side seats were also thronged. About 200 members of the choir were in attendance. A close estimate of the congregation would put the number from 4,000 to 5,000 people. As the services were open to all, they were attended by people of all classes and creeds, and many strangers were noticed scattered among the congregation.

The stand was graced by many prominent Church officials and citizens, including President Lorenzo Snow, President Joseph F. Smith, Apostles Brigham Young, John Henry Smith, Heber J. Grant, Anthon Lund, Rudger Clawson, Elders B. H. Roberts, J. Golden Kimball, C. D. Fjelsted, Joseph McMurrin, Seymour B. Young, Patriarch John Smith, Dr. Carl G. Maeser, President Angus M. Cannon, Joseph E. Taylor, C. W. Penrose, Bishop O. F. Whitney, Elders David McKenzie and Le Roi C. Snow. The front of the organ was illuminated with a cluster of electric lights, fashioned into the word "Welcome," crested with the figures "1901," together with the star and the word "Utah."

The services began at 11:15 and closed at 12:30. Throughout they were listened to with the most breathless attention. It was a pleasant feature of the occasion to note the devotional spirit which pervaded all the proceedings. There was not a ripple of applause from first to last, even though many parts of the program were of the sort that would have evoked enthusiasm on another occasion, but each was received with the rapt attention, the absorbing interest that pays a more eloquent tribute than applause, and the deep hum that followed the rendition of the numbers was just as satisfactory to the performers.

The exercises were presided over by President Angus M. Cannon, and

the first number was the famous old hymn that has done duty in so many New Years' services:

"Come let us anew our journey pursue,
Roll round with the year,
And never stand still till our Master appear," etc.

It was rendered by the choir and congregation standing, Professor Stephens leading, with Professor McClellan at the great organ. It was a revelation in congregational singing, and when the tremendous volume of sound had died away, Elder David McKenzie arose and delivered a feeling and eloquent appeal to the Great Ruler of all, in behalf of His people, with a fervent prayer for the welfare of the President of the United States and of the governments of all nations.

The choir then rendered Randegger's noble anthem, "Praise the Lord, all ye nations."

Then followed "President Snow's greeting to the world." Owing to his being afflicted by a severe cold, it was read by his son, Le Roi C. Snow. Being delivered in clear, distinct tones, it was followed with the keenest attention and appreciation. The reading of the address occupied less than fifteen minutes. It was followed by "The Pilgrims' Chorus," from Tannhauser, Professor McClellan at the organ.

Mr. Goddard's baritone voice, which fills the building back to the remotest cranny, was then heard to advantage in Allitsen's "Song of Thanksgiving."

Bishop O. F. Whitney followed with the reading of Tennyson's renowned ode from "In Memoriam," which is as follows:

RING OUT, WILD BELLS.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Bishop Whitney's effort was greatly appreciated by the audience.

The well-known "Centennial Hymn" entitled, "The Flag without a Stain," was then sung by the quartette composed of Messrs. Pyper, Whitney, Patrick and Spencer. Its opening verse beginning, "One hundred years I've waved o'er this nation," made the selection a fitting one for the occasion.

The "Hallelujah Chorus" was then rendered by the choir, and then the number that never grows old, but always more and more lovely, the "Andantino" by Lemare, "To my wife," was given by Professor McClellan in exquisite fashion.

The choir and congregation sang the national hymn, "America," and the services were concluded with Benediction by Apostle Brigham Young.

THE PLAN OF REDEMPTION.

THE doctrine of universal salvation as held by the Latter-day Saints is not that which is taught by the Universalists. Neither is it predicated solely on the theory of a universal resurrection. It contemplates the ultimate redemption of all the family of Adam, with the exception of the "sons of perdition," who cannot be saved because of wilful rejection of the means of salvation, after understanding it and partaking of its revealed light and power, and committing sin unpardonable. These exceptions render the term "universal" not exactly applicable to the Church doctrine of salvation. Punishment for sin, too, precedes the redemption of the wicked. So that condemnation is also part of the Divine economy. Justice is to have its own before mercy receives its claim.

The resurrection is to be as universal as death. All who live in the flesh and die, are to be raised from the dead. Every one in his own order and to that degree of glory for which his life and acts have fitted him. If he is not worthy of any kingdom of glory, he will not receive any. If he is only suited to the darkness and doom of the devil and his angels, that will be his fate. Therefore, the fact of his resurrection will not mean his salvation in "a kingdom of glory."

The revelations of modern times are more complete and specific than those of ancient days, and are given in our own language, and should be received as authoritative on all doctrinal questions. The Vision, in the Seventy-sixth section of the Doctrine and Covenants, is explicit on the subjects here touched upon. It clears up all doubts and settles all disputes concerning it, to the minds of the Latter-day Saints. Some writers have amplified its teachings, but the simple truths it reveals are the basis of their reasonings, and are sufficiently explicit to be the end of controversy on those points.

Epitomized, the doctrine of redemption declared in that glorious Vision is this: As all mankind die through sin introduced by Adam, so all will be raised from the dead through the Atonement by Jesus Christ, in whom all shall be made alive. But each individual shall be judged according to his own works. Little children are not under condemnation. They are redeemed in Christ. None are judged as sinners until they arrive at years of accountability. People who receive the Gospel by faith, repentance, baptism for the remission of sins, and the gift of the Holy Ghost administered by divine authority, and are faithful to the end, will obtain celestial glory, in the presence and society of the Eternal Father and Jesus Christ His Son.

They who do not accept the Gospel, but are honorable and just, and

were deceived by the false precepts of men, will receive the terrestrial glory and be ministered to from the celestial, enjoying happiness beyond anything they ever conceived.

The wicked, corrupt, rebellious and abominable will be thrust down to hell and be punished according to their deserts. But when they have paid the debt they will be brought forth, and receive the telestial glory, which is greater than mortal minds can understand. But they will not dwell in the society of the Holy Ones for ever. They will be ministered to by the higher powers and glories.

The sons of perdition, unfit for either glory, will go away with the powers of darkness to everlasting gloom, and the height, depth and extent of their misery no man knows, nor will it be revealed except to those who partake of it.

All the rest of mankind will be redeemed and enjoy a degree of glory and bliss, according to their merits. But their salvation is brought about by the Savior of the world, even Jesus the Christ. In each glory, whether that of the sun, the moon, or the stars, there are grades and differences according to fitness, and progress is the order of the universe. God the Eternal Father is and will be over all, and every knee will bow to Him and to the world's Redeemer.

This is the "plan of salvation" told in a few sentences, and it will be found in harmony with ancient and modern revelations, if all are carefully compared. It is worthy of a Divine Mind, and should fill all believers in it with gratitude and praise.—*Deseret News.*

THE SWISS PROPHET.

Sometime ago I was handed an article purporting to be an extract from Gratiano's "Hope of Zion," a work said to be in the University Library of Basle, Switzerland. Not being familiar with any such work, and finding the quotation from it contained a very remarkable prophecy, I concluded to investigate the matter, and ascertain, if possible, the truth relating thereto. The purpose of this article is to make known the results of my inquiry. First, however, for the benefit of those who have not seen the extract referred to, I herewith present a copy of it:—

"The Hope of Zion," by Lutius Gratino, printed in Basle, Switzerland, 1739.

"The old true Gospel and the gifts thereof are lost. False doctrines prevail in every land. All we can do now is to exhort the people to be just, fear God, shun evil, and to pray, pray, pray. Prayer and purity may cause an angel to visit a deeply distressed and repentant soul. But I tell you, that God will in one hundred years have spoken again. He will restore the old Church again. I see a little people, led by a Prophet and faithful Elders, they are persecuted, burned out and murdered; but in a little valley, that lies on the shores of a great lake, they will grow, make a beautiful land, and will have a temple of magnificent splendor; and also possess the old Priesthood again, with Apostles, Prophets, Teachers and Deacons. From every nation will true believers be gathered by speedy messengers, and then will God, the Almighty, speak to the disobedient nations with thunder, lightning and destruction, such as never was heard before in history."

Determining to sift this question, I at once communicated with President L. S. Cardon, of the Swiss Mission, soliciting his assistance, well knowing that it was within his power, and that of the missionaries associated with him, to give the matter a thorough investigation. He immediately instituted a search for the book, and happily his efforts were crowned with success. It was found in the library referred to, but a careful perusal of it failed to disclose any such declaration as the one above given. It contained no such prophecy. The time spent, however, was not entirely fruitless, for Gratiano's production was found to embody many interesting items, from among which I take pleasure in presenting a few quotations for the perusal of those who read the STAR.

From "The Hope of Zion," by Christophilio Gratiano, Bern, 1732.

"On page 2 is the following:—'After the decay of the protesting churches is very great, and their sins lamentable, the question arises, are better times sure and without fail to be expected? At the present time almost all theologians argue that the Holy Scriptures speak very plainly of a second and more magnificent reformation, out of which shall grow of itself a joyous jubilee. The reason for this is because the prophecies in regard to the blooming condition of the churches on earth have not been fulfilled.'

"On page 90 is found this item:—'God will give this church again the true Urim and Thummim.'

"And again on page 112:—'We can also say that after the dark ages the Philadelphia morning twilight has been too weak to drive off the darkness of the anti-Christ, and a new darkness has covered the earth, out of which the genuine light will burst forth anew, through the second reformation, and will give enlightenment to many Papists, Protestants and Lutherans, who, in their present condition, are not better than the heathen.'

"Our last quotation is from page 230:—'Before the end of the world, the Gospel will show itself very powerful through the whole world, so that heaven and earth shall confess that they must sooner pass away than the word of Christ, and such power from the Lord shall be given to plain, unstudied men. They will be a kind of men the world should never have selected for such a work of reformation. It shall not be noticed very much in the beginning, or be thought that something good will come out of it; but it shall become stronger and stronger.'"

It will be noticed that there is a little difference in the name of the author and the date given in the two articles. The first one has it: "Lutius Gratino, 1739," while the second one gives it as "Christophilio Gratiano, 1732."

It is unquestionably one and the same work, however, because the title, "Hope of Zion," is the same in both articles, and there is but one work of that name in the library in which it was found, and to which I was directed.

J. L. M.

AN entire town has recently been discovered in the dominions of the Czar, of the existence of which no one seems to have had any idea. Deep in the forests of the Ural lies a flourishing city, the inhabitants of which speak a curious language of their own, and seem to form a sort of ideal commonwealth, in which taxes and taxgatherers, among other troublesome things, are unheard of. There are people living among us who, in these days of heavy taxation, would be happy if such a state of things prevailed in this country.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 31, 1901.

"OH! SAY WHAT IS TRUTH?"

When the religionist says, that "salvation came by Jesus Christ," he utters a truth which has a wider range than appears on the common surface of religious thought. A theoretical, vague, shadowy something is not all that there is of salvation; nay, if ever a word was misused and misinterpreted of men surely this is the word. This is part of a vernacular which is almost exclusively religious, though salvation may be needed and desired in many other directions besides a spiritual one, and the latter is as variable as creeds and traditions can make it. It was but the other day that some young men, claiming to be investigators, declared that "they knew they were saved," (yet their queries implied doubt), while they pointed out the time and place when this was achieved, with as much precision as if they had had a stop-watch at the time, and as if the great boon called salvation could be secured as easily as buying a cabbage or a horse. And some little shadowing of Calvinistic theory cropped up in their conversation, as they not only asserted the possession of salvation, but that it never could be lost or forfeited under any conditions—"they had received Christ," and quotation after quotation was adduced to sustain a position as untenable as impossible under revealed conditions, even natural religion seems to belie a conclusion so agreeable to receive, but so inconsistent with fact and personal experience.

To be sure salvation is a comparative thing always, and a measure of it is the heritage of universal man, but the degree thereof is purely individual, outside of that deliverance or salvation from death, which through Christ is guaranteed to all men in the resurrection from the dead.

The boy just born, under favorable conditions, by obedience to law, has within himself all the possibilities of manhood, which is salvation or the end of birth. The one who receives through his intelligence any measure of truth and obeys its mandates, is sure of the salvation associated with that truth; but it alone does not comprehend *the fulness of salvation*, any more than the infant's first nurse of its mother means the perfection which is truly manhood. "When I was a child (says Paul) I spake as a child, but having become a man I have put away childish things," and however much the condition of spiritual childhood may "desire the sincere milk of the word," that it may grow thereby, there is a condition of mental and spiritual development in which "strong meat is digestible and desirable for the nutrition of manhood in Christ Jesus."

Full and complete salvation can only come through that measure called by the Savior, "all truth," which is received through inspiration, revelation, appropriation and application. Truth is relative and consecutive; that is to say, a truth given at an inappropriate time, without reference to the perception of prior truths which lead up to that particular one, is valueless, and its presentation may not only be detrimental, but fatal; whereas in the order of God, or in the comprehension and absorption of truth there is a divine order, one truth following another, and the beauty, harmony and efficacy thereof is based upon this unerring law of propriety and of mental and spiritual receptivity and other conditions.

Improper food, untimely food, food in excess, are the parents of evil in the physical world, and it would seem as if in the religious world quite as much discretion and wisdom were needed as in the lower order of life. "I have many things to say unto you (said the Savior) but you cannot bear them now," the assimilating power had not reached that stage of perfection which justified the revelation. If these "things" had been presented in an untimely season, there was the possibility, doubtless, of such a *contretemps* as is related elsewhere, when after a given revelation it was said, "From this time many of his disciples went back, and walked no more with him."

The degree of salvation accorded then is only as the measure of truth is received and applied, and inasmuch as our great, divine leader said, "I am the way, the truth and the life," we may repeat His own admonition, "*learn of me*, for I am meek and lowly in heart, and ye shall find rest unto your souls." In that wonderful prayer, that sad, pathetic prayer for His disciples, just prior to His betrayal, we have these remarkable words, "sanctify them through the truth, thy word is truth," hence "the Word was made flesh and dwelt among us," He became obedient, He sanctified Himself for the sake of His disciples, and His prayer was and is, "that they also might be sanctified through the truth," the truth of His Messiahship, of His divine appointment and authority, of His Gospel and its operation, of His law and commandments, because these were all truths.

The potency of truth lies in its salvatory character, all truth is salvatory, but it requires a divine combination of truth, resolutely cherished and obeyed, to win that "great salvation" which is "the power of God"; and yet, while charity may admit the essential saving efficacy of truth, that truth unapplied, perverted or limited, may after all be the criteria of condemnation, when if loved, cherished and accepted as manifested from time to time, it secures blessing and salvation such as is intended in the design and economy of God.

Jesus was the unmistakable embodiment of truth, it had in Him its perfect work. It was more than a sentiment, it was in no sense partial, He never hinted at compromise, He finished the work up to the last report, and this persistent obedience is all the guarantee we have or need in regard to the triumphant future, for He will overcome and put all things under His feet, and all who follow Him, abide in Him, will as surely overcome.

God is the fountain of Truth, men are His children, they have a heritage in Truth if they are desirous of possessing it for its own intrinsic worth. This was revealed, proclaimed of Jesus Christ; He had authority of word

and deed, His order was perfect. Men's ideas, thoughts, customs, establishments, ordinances, are equally superfluous and non-efficacious. *As systems they are not of God*, they have truth in part and in variety, and *a* salvation is assured to all their adherents in proportion to the measure of their truth; but none of them can supersede or set aside that divinely appointed routine of faith and works called the Gospel of Jesus Christ, IT ALONE *is* "*the power of God unto salvation*." "Receive ye this Truth in the love thereof, and if the Truth shall make you free, then are ye free indeed."

N.

REGARDING the grand "Greeting to the Nations," delivered in Salt Lake City, January 1st, by President Lorenzo Snow, and to be found in this issue of the STAR, the *Deseret News* has something to say, which we heartily endorse, and will do our best to carry out. It reads:—"Special attention is directed to the Greeting given to the world by President Lorenzo Snow at the New Year's services in the Tabernacle. He expressed the sentiments of the whole Church, and his testimony is theirs also. His address should be sent forth to all nations, for it is worthy the attention of all classes and conditions of mankind."

BY courteous introduction of W. C. Spence, Salt Lake City, "42" had a very pleasant and interesting visit from J. Y. Calahan, Esq., General Agent, Passenger Department, Nickel Plate R. R., a prominent gentleman of Chicago. He visits England for recreation, and although the season is unfavorable, and the country depressed by the death of the Queen, we hope his visit will be enjoyable as well as beneficial.

OUR thanks are due the President of the Nottingham Conference for numbers of the *Era*, as requested in the STAR of late date. We still need numbers 3 and 11 of volume 2, and numbers 1 and 2 of volume 3, if some one will kindly furnish them.

RELEASES.—Elders Jos. H. Frisby, President of the Birmingham, Frank Jacobs of the Newcastle, David Butler of the London, Francis C. Lee of the Leeds, and James W. Green of the Norwich Conferences, are each honorably released to return home on the s.s. *New England*, sailing from Liverpool on February 14th inst.

APPOINTMENT.—Elder Jos. J. Daynes, Jr., is appointed to preside in the Birmingham Conference.

DISTRICT MEETINGS.—Two Special Meetings of the Church of Jesus Christ of Latter-day Saints will be held in the Manchester Unity Club Rooms, Victoria Street, off Pellon Lane, Halifax, on Sunday, February 10, 1901. Services will commence at 2:30 and 6:30 p.m.

THE true worth of a man is to be measured by the objects he pursues.

CONFERENCE APPOINTMENTS.

The following dates have been made for the several Conferences of the British Mission as follows:

Grimsby	March	10,	1901.
Sheffield	„	17,	„
Nottingham	„	24,	„
London	„	31,	„
Norwich	April	7,	„
Manchester	„	14,	„
Leeds	„	21,	„
Newcastle	„	28,	„
Scottish	May	5,	„
Irish	„	12,	„
Liverpool	„	19,	„
Birmingham	„	26,	„
Bristol	June	2,	„
Welsh	„	9,	„

ABSTRACT OF CORRESPONDENCE.

From President H. B. Thompson of the Scottish Conference we have the sad information given below. We, at "42," all unite with the Elders there in sympathy with our dear, devoted sister, and with them pray for the comforting influence of the Holy Spirit to be with her in this far off land as it has hitherto been.

"This week we were called upon to share with our beloved co-laborer, Sister Penfold, the sorrow incumbent upon the loss of her brother Horace, 14 years of age, whose demise occurred at Buysville, Summit Co., Utah, on Tuesday, the 8th inst. News concerning his illness was most reassuring for his speedy recovery, and it was not until the arrival of the home paper, the *Wasatch Wave*, that our dear sister was apprised of what had really happened. We, her companions in the Scottish Conference, feel to say in our hearts, 'God bless Sister Penfold and her dear folks at home in their hour of sorrow,' that they may see in their deep affliction the hand of an all-wise Creator, and feel with us to remark, 'The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.'"

President Schulthess, in a postscript to his letter dated Berlin, January 22nd, says:—

"Reports came in this morning that someone entered our Meeting Hall in Stettin, last Sunday night, and demolished the organ, furniture, sacrament set, books, etc. The brethren have no idea as to who the perpetrator can be."

Elder A. L. F. MacDermott, late of the London Conference, and now of the Liverpool office, is one who, coming in contact with the Latter-day Saints on the borders of Colorado and Utah, was baptized into the Church,

and after some five years was appointed on a mission to England, where his relatives now are. The following is a partial transcript of correspondence with them, which President Lyman deems worthy of publication:—

"As to your fear that the 'Latter-day Saints are too much disposed to rely on forms and ordinances.' In the matter of 'forms' the Latter-day Saints do not insist on any special ones but those to be used in baptizing new members into the Church, in consecrating the bread and wine of the Sacrament of the Lord's Supper, and these were both given by revelation, and are to be always used. They are very simple, the form for baptism being, '*John Doe*, having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then the Elder performing the ordinance shall *immerse* the candidate in the water and come out.

"In the Sacrament of the Lord's Supper, the Elders who are to administer the ordinance break up the bread into small pieces, and then one of them kneeling, is to call upon the Father in solemn prayer, saying: "O God, the eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of Thy Son, and witness unto Thee, O God, the eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His Spirit to be with them. Amen.' Then after pouring out the wine: 'O God, the eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of Thy Son which was shed for them; that they may witness unto Thee, O God, the eternal Father, that they do always remember Him, that they may have His Spirit to be with them. Amen.' I think very few churches have less forms than these. In the blessing of infants, the ordination of Priests and officers, or the setting apart of any for any office or work, for the consecration of buildings, of graves, or any of the various services, except the ordinances which are performed in the Temples, (anointings, washings and marriages, etc., which have simple forms that are used for each case), those officiating are not bound by any form, but use the words that appear most suitable at the time, being guided by the Spirit whenever guidance is necessary.

"Now as to our reliance on ordinances. I think no Latter-day Saint claims for the ordinance of baptism any special virtue in *itself*, for no matter how high the officer in the Church who administers it, if the candidate does not first *truly believe* that God is, that Jesus Christ is His Son, and the Redeemer of all that believe and obey Him, and second, has not *truly repented* of his former sins and unbelief, the baptism will be of no effect, and no remission of sins will follow. So also if the candidate for baptism does truly believe and truly repent, but submits to the ordinance at the hands of *unauthorized* persons, he cannot claim or receive the benefit—remission of sins. But if the candidate who truly believes and truly repents receives the ordinance at the hands of a Priest, called by

revelation to God's Prophet (as was Aaron), and ordained at the hands of that Prophet, or someone who has received authority to ordain from the Prophet, then the candidate does actually receive a remission of all his past sins, by and at the time of his baptism, because it is the means that Jesus Christ instituted whereby the salvation He had wrought for all who would receive it, should be applied to each individual soul; and as Christ, to whom all power was given, ordained that method whereby we should receive the benefit of His death, and said that He was the door, and any who climbed up any other way was a thief and a robber, I dare not say or teach any way but the way He provided, and I am constrained to teach that that way must be necessary for me or any human being to receive the remission of their sins.

"Then the ordinance of Laying on Hands for the Gift of the Holy Ghost. Jesus Christ ordained His Apostles and told them to wait at Jerusalem till the Comforter should be sent to them, which was to lead them into '*all* truth.' Christ had said, 'Except a man be born of water and the *spirit* he cannot enter into the kingdom of heaven.' The Apostles, after receiving the spirit of 'all truth,' confirmed the baptized converts and bestowed the Holy Ghost by laying on their hands. So that since Christ said the birth of the spirit was *necessary*, and His Apostles, when inspired by the spirit of 'all truth,' gave that spirit to those who had complied with the previous requirements. I am constrained in this case, also, to believe this Laying on of Hands of men ordained of God is necessary in order that I or any other may receive this great and necessary gift.

"Besides these two necessary ordinances and the necessary preceding faith and repentance, we believe that in order to retain the gift of eternal salvation thus obtained, we must continually strive to keep all the commands of Christ, and if we do our utmost to keep them as we get to know them, we shall receive forgiveness for our sins after baptism, (for we cannot attain to perfection scarcely in this life), by confession to God and prayer to Him in the name of Jesus; so that although Christ is truly the author of our salvation, having made atonement that we could never have made ourselves, still we have our part to do in 'working out our own salvation,' and may we do it in 'fear and trembling' when we think of what we shall miss if we fail of gaining the 'Celestial Glory'—the glory likened unto the sun.

"You say these ordinances 'should be observed as conducing to uniformity," but as they are practised in so many different ways and forms by so many different 'Christian churches,' it seems to me that they (in their corrupted forms and misapplied ways) have only helped to destroy unity, and the only way in which to obtain the unity for which our Savior prayed, is to obtain revelation on every point on which sects can show different interpretations of the Bible, and then to accept the revelations of God as being superior authority to the opinions of men, no matter how learned the men who give the opinions may be.

"You admit that there is no well-founded authority for infant baptism, or common sense in it, but seem to infer that the baptized infants being required to be confirmed when of age to understand, make it all right; but

I can't see that they have complied with the requirement of the Lord to believe *first*, *then* repent, *then* be baptized, and then have hands laid on for the reception of the Holy Ghost. The infant baptism and the consequent confirmation, are ordinances instituted by men, corruptions at best of the ordinances instituted by our Savior, and only help to show how impossible it has been, since the beginning of the world, for man to keep the ordinances and service of God pure and unchanged from what He gave, without *continued* revelation.

[TO BE CONTINUED.]

SIGNS OF THE TIMES!

THE *New Church*, Liverpool, by its pastor, Rev. J. J. Thornton thus says:—"There are yet many terrible evils rampant among men. We ourselves, are at war with our own race in South Africa. Neither Briton nor Boer went into the present dying conflict with clean hands. Leading Englishmen in South Africa were implicated as raiders, and the red-handed were only whitewashed, while evidence was hushed. The Boers, on their side, were unreasoning, ignorant and corrupt. Neither side could claim the unstained purity of motive and aim that gives a perfectly open face to a fearless man. The war has been a just one in this sense; that we mean it to have a just end. In this twentieth century we shall turn inwards rather than outwards; and we mean to finish our task, though mingled with so much that is regrettable. We affirm that nationally our intentions are and were the establishment of order, justice, security, equality, freedom and peace in Africa. Free-born Britons do not mean the Boer farmer to lose his manhood, his freedom, his home, his religion, or his lawful exercise of self-government. We do not intend our British Parliament to be made the tool of a few millionaires; and our national resources and our blood to be exploited to enrich a financial Collossus here or there. It must come about that in South Africa the voices of just men will prevail. When this is the case, Cecil Rhodes will be as surely set aside as Paul Kruger; and no man, be he whom he may, can stay the workings of Divine Providence which will raise up the free, self-governed nation yet to be in South Africa. Peace has still to be made; and it will require more than victory to make it. The war will end when both nations have been sufficiently humbled to learn the lesson of mutual and brotherly love. But that lesson can only bear its fruit through the descent of the spirit of the Lord."

DEAN FARRAR, of the Church of England, has his word and individual idea of the century's work, he says:—"His deepest conviction was (and is) that one of the chief works which the English race had to do in the earliest years of this century was to liberate the nation from that intolerable curse which had been upon it for some centuries, and which, in spite of dark and ominous circumstances, we did not allow to depress us because we had faith in Divine influence. The work amongst children by the temperance workers was both interesting and important, for they were the trustees of posterity, and what they were, the men and women of the

future would be. There were some three and a half millions of members of the Bands of Hope. But how was it that in face of this large number so little impression had been made upon the bulk of the English nation? It was because there was an immense leakage, and an endeavor should be made to make the children retain their interest in the movement, so that they would never leave the principles of total abstinence, then the whole phase of England would be altered before this century had proceeded far."

Mr. H. Lee J. Jones, a Liverpool philanthropist, gives his views as to needs of the new century, these are his words:—"In my opinion, the greatest thing to be feared and sorrowed over in the new century is breadless mouths. Everywhere mechanical contrivances—meaning child employees instead of adult—are displacing the strong arm of flesh, and though the machine constructors benefit, the duration of their benefiting is but trifling compared to that of the displaced one's loss. All this means that the spectre of hunger and horror will grow and grow, until a peaceful or painful social disentanglement occurs. That our religion may not to the end be a sheer mockery, and the white scroll of the new century blurred with the blood of starveling or revolutionary, let the disentanglement be peaceful and speedy.

How can this be brought about, and who by? Only by a number of our young men (also young women) of character in each town renouncing self, and abandoning the pursuits of the world, and retiring to the slums, there to help the helpless and study at first-hand how to abolish their helplessness. Of suburban armchair theorists we have had enough. Up, young men, and go to the scene of the fight and forsakeness! Medical, mechanical, and natural science have their expository writers and tireless workers almost innumerable, but there is one science—*i.e.*, social science—though the most momentous of all, which, alas! has only the former of the two necessary means to satisfactory handling. Oh, for the weakness of our religion, that we should care more for the diagnosis of an ailment, the construction of a mechanism, and the nature of a planet than the social regeneration of man!"

Mr. A. G. Hales, a war correspondent in Africa, gives his opinion in this way:—"You have only to scratch the civilised man thinly, to find the savagery of his ancestors. You have only to see war to believe, if you never believed before, that our civilisation is only skin deep. I don't think a man can ever be on a battlefield without wanting to kill somebody. The mildest and kindliest of men forget everything except that the enemy is trying to kill him, and that he is therefore justified in killing the enemy. It is a question of self-defence and self-preservation. I never knew a man who had any qualms of conscience on the battlefield. What strikes you about the soldier in action is his placid obedience to orders. However disastrous a thing may seem to him, his impression seems to be that if he gets killed it is his officer's fault; he forgets that if he is killed it matters very little whose fault it is. His feeling on killing a man is a feeling of fierce joy and exhilaration."

MUSIC.—One of the most pure and innocent pleasures which we can enjoy we owe to music. It possesses the power of charming our ears, soothing our passions, affecting our hearts, and influencing our propensities. How often has music dissipated our gloom, quickened the vital spirits, and ennobled our sentiments! An art so pleasing and useful well deserves our attention; and calls upon us to employ it to the glory of our beneficent Creator.—STURM.

LIVE IT DOWN.

Has a foolish word been spoken,
Or an evil deed been done;
Has the heart been almost broken,
For the friends that now disown?
Let not coldness or the frown
Shake thy manhood—live it down.

Is the stern traducer sneering,
Thrusting innuendo vile,
With the world's opinion veering,
Basking in its fickle smile?
What are gossips with their frown?
Buzzing insects—live it down.

Verdict fairer will be given,
In the sober afterthought;
Charity, sweet child of heaven,
Judgment harsh will set at naught;
Then will grieved Mercy's frown
Smite the slanderer—live it down.

But if man refuse to soften,
For that weakness he may feel,
There is One forgives us often,
As to Him we choose to kneel;
Droop not, then, whoe'er may frown,
With such friendship– live it down,

DIED.

PENMAN.—In Uintah, Weber Co., January 10th, 1901, of pneumonia, Andrew Penman, who was born in Scotland.

CARTER.—In London, January 11th inst., Harriet Carter, aged 67 years. Deceased was a faithful member of the Church for over thirty years; she delighted in relating her varied experiences during that time. Now after a life of honest toil and abiding faith, she will doubtless receive a great reward.

BARTLE.—In Hibsey, Yorkshire, January 22nd, 1901, Mary Ann Bartle, who was born in North Birley, October 9th, 1835, and baptized February 25, 1899. She died a true and faithful Latter-day Saint.

LAMB.—In Keighley, Yorkshire, January 24, 1901. Elizabeth Lamb was born in Barnoldwick, January 15, 1827, and baptized August 31, 1895. She died a true and faithful Latter-day Saint.

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